

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



THE NEGRO LAWYER IN THE COMMUNITY

James S. Watson

•

INTERRACIAL MOVEMENT ESSENTIAL

John LaFarge, S.J.

•

BEAUTIES IN NEGRO FOLKLORE

Ellen Tarry

•

NATIONAL NEGRO CONGRESS EDITORIAL

•

EDITORIALS • REVIEWS • STATISTICS



May, 1940

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INTERRACIAL REVIEW



May-1940

Vol. XIII

No. 5

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is full recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world." — *Jacques Maritain*

- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro are superior or inferior, one to the other." — *Rev. John M. Cooper*

- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism." — *Carlton J. H. Hayes*

- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.

- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons." — *Rev. Francis J. Gilligan, S.T.D.*

- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ..	5,000,000
Estimated Number of Catholic Negroes ...	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	23,038
Number of Catholic Negro Churches	221
Number of Catholic Negro Schools	263
Negro Enrollment in Catholic Schools	35,026
Priests Engaged in Colored Missions	300
Sisters Engaged in Colored Missions	1,100
Negroes in New York City	327,726
Negroes in Chicago	233,000
Negroes in Philadelphia	219,000
Negroes in Washington	132,068

Catholics and the Negro

"There have been many evidences, in recent years, of a new interest on the part of Catholics in the problems of the Negro—an interest that was sadly belated. The dreadful injustices from which the Negro suffers have developed and persisted in the presence of Catholic indifference, and it is a heartening condition that this indifference is at last being set aside. But, a great deal is still to be done: the overcoming of discrimination and prejudices against the Negro that exist in some Catholic quarters, in contradiction of Catholic principles and teachings; a more active participation in movements designed to rescue the Negro from the hardships imposed upon him because of his race; the protection of the Negro against economic exploitation and against the inroads of Communism.

"The long neglect, and worse, of which Americans in general have been guilty with respect to the problems of their colored fellow-citizens and brothers has created a rare opening for Communists and it is not surprising that they have had considerable success in winning followers. Evidence of this success was apparent at the recent National Negro Congress, in Washington, and at the All-Southern Negro Youth Conference in New Orleans. A distinctly Communistic trend was observable at both gatherings.

"There should be no impatience or anger at this development. Rather there should be a fresh determination that the influence of Catholicism shall be more strongly exerted in the Negro's behalf. And this influence must certainly take the basic forms of justice and charity."—*Pittsburgh Catholic*, May 2

This Month and Next

REV. JOHN LAFARGE, S.J. explains the need of a special Catholic program for interracial justice. This article and the drawing by ADE BETHUNE appeared in the *Catholic Worker*. We are grateful for permission to republish. . . . The excellent article, "The Negro Lawyer in the Community," is Contributed by HON JAMES. S. WATSON, Justice of the Municipal Court of the City of New York. Judge Watson has earned the esteem of his fellow justices and of the leaders of the legal profession. In this article he points out the opportunities and the responsibilities of the Negro lawyer. . . . C. G. PAULDING contributes a very thoughtful paper about his experiences on the lecture platform in Europe. Mr. Paulding has recently returned from Europe to become associate editor of *The Commonwealth*. . . . This month we are happy to introduce ELLEN TARRY, a young Negro writer who discusses Negro folklore. Miss Tarry, a Catholic, is a graduate of St. Francis de Sales Institute, Rock Castle, Va. . . . This month GEORGE STREATOR, well-known to our readers, contributes an excellent review of two books on Stalin.

Interracial Center Conferences



The program of bi-weekly seminar conferences held at the De Porres Interracial Center (at 20 Vesey Street) continues to attract representative audiences. An excellent schedule of topics with outstanding speakers. Every first and third Thursday of the month from 5.15 to 6.30 p.m. Our readers are cordially invited to attend and participate.

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No. 5

THE NATIONAL NEGRO CONGRESS

In our judgment three important lessons are to be drawn from the recent meeting of the National Negro Congress in Washington, where A. Philip Randolph, head of the Brotherhood of Sleeping Car Porters, withdrew from the convention and from the office of President, upon the grounds that it was completely controlled by the Communist Party.

The history and background of the Congress and the story of the Washington meeting were revealed by Ashley L. Totten, national secretary of the Brotherhood speaking at the recent conference of the Catholic Interracial Council. He recounted the circumstances which caused Mr. Randolph to condemn the Communist control, resign his office and withdraw. At this meeting, said Mr. Totten, the Communist Party line was followed; Communist delegates were in complete control; and the policies and aims of the Soviet were defended and approved. The speaker also stated that the present leadership of the Congress "is just another Trojan Horse organization by which Communists seek to exploit the Negro for their own selfish ends in the guise of helping him to achieve economic

betterment." He pointed out that many of the affiliated organizations were unaware of the extent of the communist domination.

WIDELY PUBLICIZED

Although all this comes as no surprise to close observers of the Congress, Mr. Randolph's dramatic withdrawal has served to bring the matter to the attention of the public generally. The nature and extent of the Communist control is now clear to all. It will explain why the organization included only a small number of Negro and interracial groups, and very few recognized Negro leaders.

CONCLUSIONS

There are, as we have stated, three important lessons to be drawn from the Washington meeting.

First and foremost this revelation will demonstrate again that the progress of the Negro and the cause of interracial justice will only be retarded and discredited by any program which follows "the way of Moscow," "the party line" and the sinister influences of "fellow travelers," "parlor pinks" and "united fronters." Interracial understanding and cooperation

will not be advanced by any program directed by the sinister and subversive forces of hatred.

Secondly, it shows that the Communists were well satisfied with the diversified membership and the loosely-knit organization of the Congress. It served to conceal their real objective of using the disadvantaged Negro group as a formidable ally in spreading dissension in America. Under the guise of friendly cooperation they hoped ultimately to gain control of the Negro for their own revolutionary aims.

Thirdly—and of equal importance—it will serve to awaken the interest of many who, through indifference or false conservatism have failed to take an active part in a sane and constructive movement for the recognition of human rights.

A CHALLENGE TO CATHOLICS

Very frankly we state that this lesson particularly applies to those Catholics who have been content to criticize the *false radical movements for human rights* and have taken no part in the *program for human rights* enunciated by Popes Pius XI and Pius XII. How could the ultra-conservative Catholics expect that a negative policy of criticism and inaction would block the inroads of the false prophets of irreligion and hate? Why should they believe that members of the oppressed Negro group would decline the aid proffered by extreme radicals while they were withholding their interest and assistance?

Clearly the story of this convention presents an imperative challenge to the Catholics of America. We have the truth. We have a sane and constructive program for human rights that vary definitely applies to the amelioration of the sorry plight of 13,000,000 American Negroes.

What are we waiting for?

"We Are A Likable People"

This is the title of a thought-provoking editorial that appears in a recent issue of the *Kansas City Call*, a leading Negro paper. We quote a few paradoxical statements regarding the status of the Negro in American life in which the writer exemplifies the virtue of charity:

"Negroes in the United States, though almost always victims of segregation, are much beloved" and "What Americans do discloses their attitude more than denunciations."—Charity is long-suffering!

Again, "A Negro cooks the meals for the statesman

who runs for public office on an anti-Negro platform."—Loyalty repaid by *confidence and base ingratitude!*

And the conclusion offers the explanation of it all, "Maybe the secret of it all is that the Negro is a likable person."

Of course, the Negro is likable! Also he is mighty, charitable to his white neighbor. Who can question the plain fact that generally the Negro is genial, friendly, considerate, loyal and entirely unselfish in his relations with white Americans, who, in turn, readily conform to traditions and conventions about "racial inferiority" which deny him his natural and inalienable rights as a man and as a citizen.

Yes, in view of all this, only "a likable people"—and a very charitable people—would keep on being "likable people"!

What do you think?

All For All

When the INTERRACIAL REVIEW first changed to its present name, it was the hope of its editors that the program for which it stands would not only take definite shape, but would be recognized by name as the Catholic interracial movement. Slow as the going was at the beginning, the rapid progress of later years far outstripped these hopes. We are not surprised, therefore, but we are greatly gratified, as at an evidence of this progress, when we see a white Catholic woman of the caliber of Mrs. William M. McGarry, interracial chairman, pay testimony to the Catholic interracial movement as she did recently in the Negro weekly, the *Philadelphia Tribune*.

In her plea for interracial justice Mrs. McGarry hits the essentially practical note which the leaders in the movement have raised: "What can I, as an individual, do about it?" and the essentially spiritual note when she observes that:

I cannot work out my own salvation unless I help my neighbor to work out his and I must recognize that my neighbor cannot work out his salvation if he is handicapped by injustice, lack of means to provide for his home and family and above all prevented from containing his God-given rights to "Life, Liberty and the Pursuit of Happiness."

Her analysis of the evils to be overcome accords with our own: that some of the contributing factors are "deliberate and malicious but more, many more, just plain unadulterated thoughtlessness, selfishness

and lack of a sense of personal responsibility. For the first two naturally, legal measures are the only cure—but for the rest—education, consultation and application of the simple virtues will accomplish wonders.”

The results of such a program, finds Mrs. McGarry, “are so gratifying that is a pity the movement was not started years before.” Particularly needed is today “an active Catholic laity diligent in . . . molding public opinion in favor of the Negro.”

What is particularly heartening about Mrs. McGarry’s stand is the instant recognition which it has received from leaders among the Negro group. Commenting upon her words, Arthur Huff Fauset, writing in the *Tribune*, noticed at once the significance of the Catholic interracial movement for Negro youth. Shocked by the moral abandonment to which so many of this youth are condemned, Mr. Fauset welcomes the aid to decent living which is brought by the helping hand extended from across the color line, and exclaims:

The recklessness and ruthlessness with which our Negro population is permitted to go on indefinitely without jobs, houses, recreation facilities and any of the ordinary incentives of democratic life, could scarcely be believed did we not see it with our own eyes.

The Catholic interracial movement, in Mr. Fauset’s opinion, “can perform a tremendous service.” The spirit of the movement is that *all shall work for the good of all*. No group—social, racial or religious—is singled out for exclusive benefits. The situation of the Negro in our cities is such that the Church cannot take care even of her own children without working at the same time for the entire community, young and old, without regard for color or creed. When this is recognized with the frankness of such persons as Mrs. McGarry and Mr. Fauset, a quick solution will be found to problems hitherto deemed insoluble.

Jim Crow Complex

In recent issues of the *INTERRACIAL REVIEW* attention has been called to Jim Crow trade unions, particularly The Transport Workers Union. Many of our readers have asked whether there are specific instances of Jim Crow in New York City that could be cited. We answer right away that the most glaring

examples of discrimination are to be found in the transportation companies where Negroes, regardless of qualifications, are excluded from employment except in the menial jobs. Here is the proof.

Negroes are excluded as motormen, conductors, platform men on the B.M.T. subway lines where they are hired only as porters and sweepers.

Except for two Negro conductors on the Lenox Avenue Local, the I.R.T. draws the same distinction against the employment of Negroes—except, of course, for the menial job.

On the bus lines Negroes are barred as drivers and conductors by both the Fifth Avenue Bus Company and the Green Line. This same restriction maintains on the Third Avenue Railroad System.

All railroads entering metropolitan New York exclude the Negro from employment except as porters and waiters. (There are Negro firemen in the South but not in the North.)

THE REAL FIFTH COLUMN

This brings us to consider the speeches heard in the two Houses of Congress about America’s Fifth Columns. The Dies Committee under the guidance of J. B. Matthews should consider Negro affairs—Professor Matthews once taught school at Fiske and Howard Universities—to show Congress that a study of the real Fifth Column will lead to the doors of Americans who prevent the Negro from advancing through opportunities of employment!

ON THE OTHER HAND, DOCTORS

The Negro is taking stock of his own handicaps and is trying to do something about it. At the meeting of the John A. Andrews Clinical Society at Tuskegee Institute, a group of far-sighted Negro physicians and dentists have arrived at sound conclusions from simple applications of arithmetic. If—they argue—more than four hundred apply for admission to the Meharry and Howard medical schools, and only sixty are selected, and from this selection only twenty to thirty graduate, then something is wrong either with the selection of the students or with the kind of training given.

This is too big a subject to reduce to simple arithmetic—there are many variables to be accounted for.—but something must be done if Meharry and Howard are to do the job for which they are established and

maintained. Perhaps a suggestion is worthwhile. Economics is back of it all. Here is our basis of inquiry. In selecting students for admission, the registrars are likely to favor those who can pay.

SCHOLARSHIP AND SUBSIDIES

We believe that there should be more medical schools opened in the South for Negroes. Tuskegee Institute should have one and perhaps one could be established at Xavier. The latter school would bring Catholic aid to a perplexing problem. Then, the question arises: Where will the doctors practice?

Statistics show that there are more doctors to the city block in New York—in white New York as well as in Harlem—than there are to the square mile in Mississippi, where diseases among the poor are rampant. What kind of Federal subsidy can doctors apply to this situation?

When the discussion turns to social medicine one finds that most of the talking is done by doctors who have attained economic competence and security. There are as many doctors whose income is derived from real-estate holdings in New York as there are doctors whose side income is from medical fees.

And the poor, the poor these days are going to clinics in the big cities. Many young doctors derive their income from foundation grants and allowances from the federal and state governments.

In the parts of the South where it is almost impossible to find a doctor in the open country the situation is even more complex than the discussion of the Andrews Clinical Society would indicate. We shall sum it up. The sharecroppers and city workers have no incomes. The young men who want to study medicine and dentistry have nothing to use for money. No money for scholarships, no money for subsidizing clinical work in the South, no money for doctors in the big cities.

A VICIOUS CIRCLE

Not from sentimentality, but from necessity we put these facts before our Catholic readers. Low wages or no employment for the Negro workman—as in our city transportation—means low fees or no fees for the Negro physician. And the graduate of Howard or Meharry unable to collect fees from his practice is unable to keep up his interest in his college. No interest on the part of the alumni means no scholarships for deserving students. No doctors in the rural sections brings more disease to the big cities. How far reaching is the toll of indifference!

Notes From XAVIER UNIVERSITY

The First Catholic College for Negro Youth

PAX ROMANA

In keeping with the program of the Catholic World Secretariat of the National University Students Federation, Pax Romana, the students of Xavier University are planning to stage "Polish Students Relief Week" on May 6 to May 10. A dance and several other projects are being sponsored in an effort to raise funds to keep the flame of hope before our less fortunate brethren across the seas.

XAVIER WINS PRAIRIE VIEW MEET

The colorful track and field stars of Xavier opened the current track and field season with an amazing performance at the Tenth Annual Prairie View Relays. The Gold and White banner of the "Notre Dame of the South" was in first place ten times to enable the Xavierites to amass a total of seventy points, forty-nine more than their nearest competitor for point honors. Coach Ralph Metcalfe, track and field coach at the University who made a name for himself in track and field competition before coming to Xavier, will bring a brace of relay teams to the famous Penn Relays where Xavier athletes have already distinguished themselves.

The University campus will soon boast a new grid-iron and a beautiful quarter-mile cinder track. Friends and supporters of Xavier confidently expect greater triumphs for the University's banner teams when the new facilities are completed.

BAND CONCERTS

The Department of Music will open a series of band concerts on the University campus on May 5th when Allegretto Alexander, assistant instructor of Music, will conduct the University Band in the beautiful quadrangle. Maestro Alexander is a graduate of the University and his talent for arrangements has made the University Band the object of civic pride in the community. Students from the Department of Music are presently preparing for the annual Spring Festival of the parochial schools of New Orleans.

INTERRACIAL MOVEMENT ESSENTIAL

By JOHN LAFARGE, S.J.

There is no simpler way to get a correct idea of what the Catholic interracial program stands for than to take such documents as the *Rerum Novarum* of Leo XIII, the *Quadragesimo Anno* and the *Divini Redemptoris* of Pius XI, or the recent Statement of the American Bishops on "The Church and Social Order," and apply them paragraph by paragraph to to the situation of the various racial groups in the United States.

Such a procedure demonstrates plainly that interracial justice is simply the application, to a particular set of human relationships, of the universal principles of social justice.

If we take the most extensive and the most important minority racial group in this country, the Negroes, and apply to their situation the lessons of these great pronouncements, the truth of what has been just said will appear.

MOST IN NEED

To no group in this country than to the Negroes do the words apply more precisely which were used by Pope Leo and Pope Pius when they spoke of the need of working for the good of the entire social body; the need of a secure livelihood for a father of a family; the need for protection of mothers and the evils of separating the mother from the home; the influence upon morals of improper housing and other evil living conditions; the right of the laborer to form and to join unions for his own advancement and protection; the sin of treating labor as a commercial commodity (three cents an hour in a peonized factory!), and other numerous instances. If the lessons of these pronouncements were "made," in the words of the recent Bishops' Statement, "to permeate all our social intercourse and all our public relations," there would exist in this country no interracial injustice.

WHY A SPECIAL MOVEMENT

A cogent question, however, is sometimes put. "If interracial justice is simply an application of general social justice to a particular instance, why do we need a special Catholic interracial movement?"

The answer to this question is found not in the essential nature of interracial justice but in the circumstances under which it operates. These circumstances are such as to favor a special interracial program.

While logical enough, the application of these general principles to the particular situation of racial groups is all too easily forgotten or evaded. People are ready, for instance, to condemn Racism in Europe and to warn against its coming to America; yet the same people will never think of criticizing the type of Racism which has long since become a matter of second nature in this country. Yet the particular application of these general truths concerns directly the earthly lives and the eternal salvation of 13,000,000 of our fellow-citizens, to mention the Negroes alone.

Moreover, this hesitancy to hew to the line in applying social justice where race is concerned springs from such a complexity of misconceptions, such as a variety of allied ignorances, that it is both reasonable and practical to assist the general Catholic movement for social justice with a specialized movement, which will particularize on the cause and cure of these ignorances and misconceptions.

The priest who works with a minority racial group like the Negroes is confronted with a multitude of practical problems which greatly differ from other social matters: educational, cultural, political, etc., for which he needs a clear and ready solution.

A further consideration lends distinctiveness to interracial justice. The positive interracial ideal lays unique emphasis upon the unity of the human race, as coming from the Creator; the unity of all races and peoples in the Kingdom of God, as planned by



—Adé Bethune

the Redeemer. This two-fold unity, natural and supernatural, is splendidly stated in the Encyclical *Summi Pontificatus* of Pope Pius XII. The Catholic interracial program lays special stress upon this great doctrine. It encourages special practices which will exemplify it in our personal lives, and furthers our participation in those spiritual actions which are its highest manifestation, such as the Mass and the Liturgy.

Some day in God's Providence, there will be no need of a particular program to specify and emphasize the racial implications of social justice. They will be accepted by all and familiar to all, as they already are familiar to the Catholic Workers; as they are proclaimed by Adé Bethune's device at the head of their magazine. The better now that the interracial program is practiced and understood, the sooner will that phase of Christ's Holy Kingdom be realized.

THE NEGRO LAWYER IN THE COMMUNITY

By JAMES S. WATSON

Of the Negro population in America of approximately thirteen million, the lawyers of the race constitute but a small percentage. Each of them, therefore, is of tremendous importance to his race and to his profession. Despite the stress and strain of the tasks of the law, his duty is revealed in bold outline—to stand with purpose unwavering, with courage unflinching and with determination unyielding.



He is an integral and dynamic part of a civilized system of jurisprudence.

He is even more, because of the peculiar communal position allotted his race by contrary social pressures and economic adjustments, he is a torchbearer for the thirteen millions of his people in America marching toward "new dawns and broader horizons."

He is of tremendous personal importance to his profession as well as to his race. He is, accordingly, in a very real sense, not simply a racial figure, but a human column aiding in the support of that structure which bridges biological differences between people and people, and equalizes burdens and bene-

fits between man and man—that structure, a civilized dispensation of law.

Every citizen should recognize the fact that our fates are so inextricably interwoven that each of us is necessarily responsible to all the others.

In the words of the Indian poet, Kahil Gibra:

"Ofttimes have I heard you speak of one who commits a wrong as though he were not one of you, but a stranger unto you and an intruder upon your world.

But I say that even as the holy and the righteous cannot rise beyond the highest which is in each one of us,

So the wicked and the weak cannot fall lower than the lowest which is in you also.

And as a single leaf turns not yellow but with the silent knowledge of the whole tree,

So the wrongdoer cannot do wrong without the hidden will of all.

Like a procession you walk together,
You are the way and the wayfarers.

And when one of you falls down he falls for those behind him, a caution against the stumbling stone, Ay, and he falls for those ahead of him who though faster and surer of foot, yet removed not the stumbling stone."

The duty of the Negro, as a lawyer, is not essentially different from that of any other lawyer. Aside from the moral ambassadorship with which his special relationship to his race invests him, he should use every effort to become an outstanding leader in his profession; to administer justice; to require of

all men that they live honestly, obey the law and give unto each his due.

It would be a most serious misconception of his duty if he were to think for a moment that, for reasons of skin color, his vigor in advocacy, earnestness in counsel and devotion to duty should in any way deviate from the established canons.

His mission, moreover, is not merely service to a race, but service to a community.

It is for him to insure, as a leader, that his people and his community are given every opportunity to unfold their development and to reveal the genius within them.

The preservation of civil liberties in the United States has ever been the primary responsibility of the lawyer. And it is not exclusively a racial duty. It has indeed been the mainspring of cultural activity wherever the conscience of civilized mankind has not been undermined.

"We must jealously guard our liberties against infringement. We must never forget that they will be swept away unless the liberties of all who accept the basic principles of democracy—minorities as well as majorities—are consistently protected and preserved. Failure to defend those liberties in one city, or county, or State strikes at the liberties of all of us. When we are indifferent to repression, when we tolerate the curtailment of constitutional rights in any place by any individual or group of individuals, no matter how powerful, no matter how close to the seat of Government, we make easier an attack upon our own constitutional rights." Thus spoke Henry Morgenthau, Jr., our Secretary of the Treasury.

The Negro lawyer, by virtue of his profession, is endowed with a distinction—that is not alone racial—of seeing to it that the magnificent façade of the American Constitution has a firm structure of reality behind it and the guarantees of our freedom and equality take on an actual significance in the daily lives of the members of his community.

However intent the Negro lawyer may be upon reconciling racial differences and equalizing the rights of man, it would be idle to pretend that he has not a singular function to perform in the interests of his particular racial group. It is a function inherent in the very organic structure of the State itself. He must so act and think as to open wide to his people the doors of all schools and universities, so that from

his race will come intellect and intellectual achievement which may challenge and demand the recognition of the world.

It was said of the Athenians of old that they "were the glory of their country when their country was the glory of the earth."

The Negro lawyer may yet cause his race to be thus finely commemorated, as he performs his professional duties in connection with other constituent units of the American community.

I am not, in anything that I say here, seeking to glorify the Negro race. I seek rather to convey the thought that each race, in a community or nation, in its own way bears within its bosom gifts pregnant with significance for the cultural and material advance of civilization in the spirit of true Christian brotherhood and interracial goodwill. Though differing in race, creed and color, each one constitutes an essential part of the oneness of mankind.

A well-known writer has delightfully expressed this idealism in the following language:

"Consider the flowers of a garden. Though differing in kind, color, form and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm and addeth unto their beauty. How unpleasing to the eye if all the flowers and plants, the leaves and blossoms, the fruit, the branches and the trees of that garden were all of the same shape and color! Diversity of hues, form and shape enricheth and adorneth the garden, and heighteneth the effect thereof. In like manner, when divers shades of thought, temperament and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas and convictions of the children of men."

The Negro lawyer merely asks for himself and the people of his race that their liberties be respected, their equality observed and that equal opportunity be afforded them so that they may give to America and to the world the best and the richest that is within the power of the race to give.

LEST WE FORGET OUR HERITAGE

By ELLEN TARRY

It was Story Hour at a Catholic library in Harlem. Twelve little boys and girls sat in a circle around the "Story Lady," who read a jingle about a *tiny little circus in a tiny little town and a tiny little clown-man who walked upside down. . . .*

"Read it again!" the children begged.

The "Story Lady" continued to read from the series. This time it was about the *tiny little school-house in the tiny little town* and the *Great Big school-teacher who always wore a frown*. Without warning, twelve pairs of bright eyes began dancing, as a dozen pairs of feet began tapping the beat of the jingles. Little hands clapped a lilting rhythm, as compact young bodies swayed. On and on the "Story Lady" read, in a sort of sing-song style that matched the impromptu accompaniment.

An invisible imp tugged at the "Story Lady's" right foot. Soon she, too, was tapping while she read, conscious of her inability to resist the impulse. After the *tiny little firemen of the tiny little town had smothered the GREAT BIG fire that burned the schoolhouse down*, the book was closed.

Twelve pairs of bright eyes sparkled as the cheeks beneath them glowed with exhilaration. Chairs scraped the floor and were folded and stacked against the wall. The children stood at attention, then followed their leader and repeated: "All for Jesus through Mary and Martin."

The children's reaction had been spontaneous and natural. They had offered this rhythmic urge no resistance. It had been different with the "Story Lady." She had fought the desire to even casually pat her foot. There is the possibility that she felt foot-patting to be beneath the dignity that children expect from the adults who attempt to direct them. But the greater amount of this adult resistance can be compared to the trend of so many modern Negroes to stifle their song and still their feet, in the fear that exhibition of these gifts will impede their progress and sharpen white America's appetite for Uncle Tom.

We must not forget, however, that there was something lovable about Uncle Tom. He had his virtues as well as his faults. He had a sense of humor that turned many a trial into a joke. Hundreds of white men would give their all to enjoy the peace that comes to men who have the complete confidence in God that was exhibited by the two million Uncle Toms

who asked for deliverance, doubted not, and received that for which they had asked. May their souls rest in peace!

Not for one second would we wish to turn back the hands of the clock and ape the conduct of the old Negro who has gone to his just reward. But we must, as Negroes, realize and appreciate the beauty of the heritage that is ours.

In the last decade, we grieved to note the schooled Negro's (there is a difference in *schooled* and *educated*) growing dislike for the Spirituals. "I'm sick of them!" we've heard again and again. "Any Negro can sing Spirituals," declared one tenor, "I want to sing Opera!"

Then one day, we visited a school conducted by white Sisters for Negro boys and girls. The Sister, who served as principal of the school, asked us to speak at Assembly. We asked Sister to suggest a topic for discussion.

"I've been greatly puzzled by the children's dislike of the Spirituals," the Sister replied.

It so happened that this Sister had, once upon a time, been our teacher also. She knew well the effect that such a statement would have upon her former pupil. So when the children filled the auditorium and we rose to have our say, we asked them to sing *Steal Away To Jesus*. The children complied with the request in a listless manner that showed, from the start, that they would have been happier had they not been asked to sing *this* song.

After the soulless music had faded, we attempted to tell the story of the Spirituals. We tried to give our young listeners a mental picture of our father's fathers and mother's mothers toiling in the fields, longing for nightfall, when they could *steal away* to some isolated corn patch or cotton field. Or perhaps it was among tobacco stalks that they lifted their voices in praise. Knowing that worship, for them, was forbidden, they contrived to divert the sound of their voices. A big, black wash-pot was set upon bricks. And on their hands and knees these trusting black men and women sang or prayed into the pot, confident that God (and the pot) would muffle their music so that it would not reach the ears of those who lived in the Big House.

Thus, these songs are truly the early history of the Negro race in America, set to music and handed down

by our ancestors who could not read or write.

We concluded our talk to these children, by asking them to sing *Steal Away To Jesus* as it might have been sung in those days almost a century past.

This time, the children sang with enthusiasm, because they realized the story that they were singing. So it is with adults; to realize the significance of these songs is to love them. Not that we should sing Spirituals to the exclusion of the Classics, but each has its particular place; the Spirituals being the greatest contribution that has been made to American music. Certainly this is a legacy for which we should, to say the least, be grateful.

"But why continue to remind us of slavery?" is often asked. "That's all we hear. We want to forget that! Have we not made our mark as free men?"

Of course we have made our mark! The story of the development of the Negro in America is one of the most fascinating tales of all time. Our race had produced poets, painters, educators, doctors, scientists, statesmen and lawyers. But behind each of these black men who have commanded the respect of the world by their brilliance and scholarship, have been one or two humble black souls who knew only to till the soil or serve their fellow man in some lowly capacity. To them we owe an eternal debt. For them—we *must* forge ahead!

Still, it would seem that our future success will come—not in spite of being Negroes—but because we are Negroes. Many a successful black writer would have been mediocre, had he been white. It is that pain which burns in every Negro's breast that shapes words which tug at human hearts.

Often we think of the Southernaires, that harmonious quartette that delights hundreds of radio listeners with their old songs and sermons. Had these men turned to the more popular or classical songs, it is doubtful that they would have enjoyed such sustained success. While all members of the quartette have excellent voices, there is certainly no shortage of vocal talent in the entertainment world. But, there is a shortage of quartettes that can sing old songs and Spirituals, that can transplant their listeners to the *Little White Church In The Wildwood*, as can the Southernaires. Surely these men have succeeded because they are Negroes.

It is easy to understand that the young Negro wishes no man to chart the course of his life, to dare to tell him how and where he can earn his daily bread. It is easy to understand his loathing of the

stereotyped ideas some white people have about Negroes. But, just as there is a difference between the true and the false, so is there a difference between the witty, lovable Negro who sings and dances, and the lazy, sloven, chicken-stealing Negro that so often looks out on us from the screen or stage. Would it not be better for us to say how the stage Negro shall sing, how he shall dance, and how he shall talk, than for us to scorn him altogether and raise our voices in loud protest when some unthinking white man casts him as a nitwit or lascivious buffoon?

We cry for the moon when all around us glisten nuggets of gold. We aim at the professions that have been approved by others, when so often we have natural talents that few men can equal. Such has been true of our own George Washington Carver who has so enriched the scientific knowledge of the world. Unless we experience a reawakening, there is the possibility that the American Negro will become a badly blurred carbon copy of the American white man. Is this the goal we strive to reach?

One might well write a book on the natural talents of the American Negro, but that is not our present task. However, we cannot still our pen without paying a tribute to the Negro folk tales. If the Spirituals tell the story of his trials and tribulations, the folk tales certainly tell the story of the early Negro's goings and comings, his laughter and fun, and his ability to turn a bad situation into a joke.

Down in North Carolina, they tell one of these tales about an old Negro who was very loud in disclaiming any belief in God.

"You don't never do nothing but pray!" he'd say to his friends. "If there is a God, he must get sick of you-all pestering him so much. Now take me, for instance, ain't nobody never heard me pray. And they never will, either!"

But one day, our boasting friend went to the woods to chop trees for kindling. Farther and farther the old Negro wandered, until finally he realized he was lost. In disgust he threw his ax on the ground and sat on a tree stump to try and figure out how he would find the way back to town. Being exhausted, he soon fell asleep, only to be awakened by the heat of animal breath upon his face. He looked up and there was a huge, grizzly bear.

"O Lord," the old Negro prayed, "I ain't never bothered you before! And if you'll just take this bear off of me, I cross my heart, I won't never bother you no more!"

It is our hope that a more thorough research will enable us to give some of these word-of-mouth-stories the dignity of resting between book covers. Yet, we are conscious of the fact that we must hurry, for as the older members of our race die, so do many of these priceless stories.

Librarians and teachers will tell you that Joel Chandler Harris' collection of Uncle Remus Stories

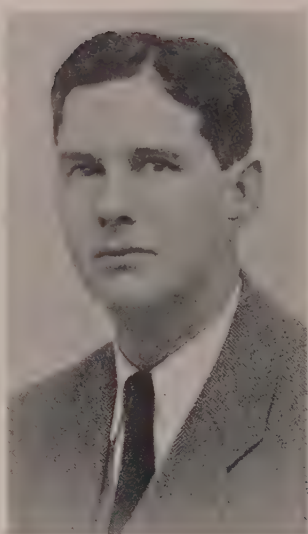
is still a favorite — despite the difficult and archaic dialect. Only truly great stories have remained popular so long.

Yes, it is easy to understand how the twelve little boys and girls, during a Story Hour at Friendship House, expressed their appreciation of poetry through rhythm. That is a part of a heritage of which we may justly be proud.

THE LECTURE IN EUROPE

By C. G. PAULDING

When you have been away from home a long time you see the fifteen-story apartment house building, and the four-room frame house on the highway, and the one-family farm on the hillside: and you see the shadows on the street in summer underneath the elevated, and the kids playing 'round the hydrant, and the kids with their muddy feet 'round the swimming hole in the coun-



try: and you remember your friends and you forget your enemies and your country is a marvelous place that you dream about and you feel patriotic and homesick.

So that, naturally, you talk about your country and tell everyone in Europe what a fine place it is and how there are no wars there and no fear of any neighbors and how you can travel from one end of it to another without having to show an identity card and you can hitch-hike and everywhere you go the voices of the men you talk to in the stores and in the diners are different but almost always they are friendly. You use the word *democracy* and you contrast the free opportunities offered to free Americans with the

limited opportunities offered to men who live in the tense and selfish nationalisms of Europe.

But last year I was still talking about America and writing about America with all the enthusiasm of the homesick American abroad. I lectured on America in Belgium, France and Switzerland and I was going strong and people were interested. I quoted Walt Whitman and I felt that America was a magnificent poem and I suppose I was getting to be a pretty bad sort of poet, the kind that does not know that poetry grows from facing facts, as a plant grows from the soil. And I was forgetting essential facts because they did not fit into the picture, but my audiences in France and in Switzerland and in Belgium were not forgetting them and this is what happened.

At question time with a regularity and an unceasing insistence that I will never forget and after every single lecture I gave, and no matter to what kind of an audience, people would get up and they would say this: "Would you mind telling us just where the Negro fits into your ideal democracy and what are the friendly voices he hears in your country, and what is the freedom he has to get jobs at normal rates of pay, and what are the opportunities he has for a professional career? Would you care to tell us what intellectual contacts you have had with the doctors, poets, lawyers of the colored race? We know such people exist: what we want to know is whether they exist to any practical extent in your consciousness. Would you care to explain how it can be that you are trying in your country to carry out a social and economic reform of the greatest magnitude and that, apparently, you think you can do this while still pre-

serving a category of labor which is discriminated against in every possible way? Do you think it is possible to bring the Southern economy up to the level of that of the rest of the country while allowing it to continue to be based on the theory that the colored people, like the white working people in the South, do not need a living wage? Can your democracy coexist with segregation?"

And finally these people would say and what could I answer: "Is it possible for an American to speak to us of his country without devoting practically all of the time of his lecture to an honest attempt to explain what appears to the European as being, with Hitler's, the most abominable and unjustified and futile discrimination against a collectivity of human persons as can be witnessed today in the world?"

I have come home, and I think that the question has nothing more to do now with lecturing: it has to do with action.



PLAYS And A Point of View

By THEOPHILUS LEWIS

MEDICINE MEN ON THE CARPET

I have a feeling that when these remarks appear *Medicine Show* will have departed for the limbo of unappreciated plays. Nevertheless, in point of social importance, it is the most significant production of the season; and no more honest play has ever appeared in any season. It is a frank appeal for Government-sponsored medical care and hospitalization for those who are unable to pay for adequate treatment when they fall ill, and an equally frank and vigorous, but not bitter, attack on the American Medical Association for its selfish and callous opposition to reforms intended to reduce preventable illness and premature deaths.

It is obvious that many of the reforms suggested are inadequate and some of them are crackpot. Even Government-supported medicine—the reform advocated in *Medicine Show*—is not a foolproof solution, as anyone who has visited public clinics with his eyes open is well aware. About a year ago a little friend of mine, aged four, swallowed an iron slug which lodged in her trachea. Her parents rushed her to a large public hospital. But it happened to be New Year's Eve and the internes did not want to be bothered. They told the parents to leave the child overnight and she would be given a thorough examination the next day. As the girl was unable to breathe in a prone position, her mother was afraid to leave her. She was hurried to a specialist who charged a specialist's fee, which her parents could by no means afford. In another public hospital a baby was born without an important organ and the defect was not noticed for a week, when it was too late to save the infant's life. I was once in a clinic when a doctor diagnosed six children in approximately six seconds. From the time when they entered the room until they were ushered out, followed by their bewildered mother with a hastily scribbled prescription in her fingers, the youngsters never stopped walking. These incidents, and scores of others that come to mind, indicate that the practice of medicine does not necessarily become more efficient or humane merely because it is supported by public purse. At the same time, they tend to deflate the much publicized idealism of the medical profession.

Our experience with medical care supported by local taxes certainly does not warrant the assumption that Government-sponsored medicine would function flawlessly if it were enlarged to a national scale. On the other hand, the attitude of doctors, as expressed by their major policy making organization, has convinced many observers that socialized medicine is the only method by which an increasing proportion of the nation can receive any medical care at all. The whole field is in a state of chaos. There are not enough doctors to

To Countee Cullen. Poet At Springtime

Now has the earth put off the white of winter
Its brown face lifted to the sky—
And there are three who walk with the Spring together:
You and John Keats and I. —
And three there are who walk with feet of wonder
The loam-brown sod,—
The grey-brown air of April flung about us
Spaceless as God.
And each of us goes singing, proudly, proudly
Up to the sun.
But only one is kindred to the season,
Only one:
Not I, whose momentary-while of singing
Has just begun,—
Nor he, whose music fled the earth more quickly
Than the swift waters run:
(We wear the Springtime with an alien grace,
White sons of winter),—
But you
Who bear the still brown strength of trees,
Brown earth, brown bird, brown shadows,
All of these,
In native eloquence upon your face.

—Margaret McCormack

serve the needs of the people and not enough patients able to pay the doctors we already have to make a living. As it affects Negroes, the condition sinks from bad to appalling. Colored people seriously injured or dangerously ill have died because hospitals have refused to admit them. In the welter of confusion, the doctors, through their dominant organization, have consistently subordinated human needs to the class and race interests of the profession, and as the condition grows worse the clamor for medical care at Government expense and under Government control grows louder.

In *Medicine Show*, the case for nationalized medicine is stated temperately and effectively, avoiding all the familiar exaggerations and leaning to the side of understatement. But it is a thesis rather than a play, almost wholly barren of the clash and struggle essential to kindle interest in the theater. It has touches of humor and at one point even rises to delicate satire, but its lack of theatrical hokum, which even the ablest dramatists do not disdain to employ, is an almost fatal handicap. The authors are Oscar Saul and H. R. Hays. The play was directed by Jules Dassin, produced by Samuel Leve and presented in the New Yorker Theater.

Medicine Show is the kind of material that should be taken up by the movies, although they will do it only over the dead bodies of patent-medicine vendors and the Bourbons of the A.M.A. In its present form, of course, the story would hardly catch the fancy of movie audiences. But the scenarists who fashioned such pictures as *Grapes of Wrath* and *North-west Passage* should not have much difficulty dressing it up with enough screen appeal to put it over.

It is rapidly becoming apparent that the movies are destined to become the principle popularizer of ideas, to a large extent superseding both the stage and the novel. The cost of production limits plays and books to a relatively small audience. The picture industry has probably mastered the problem of mass distribution better than any other business, certainly better than publishers and producers. They also present entertainment or edification with an appreciable economy of time. It takes a busy man from two days to a week to read a novel. A movie gives him the story in a couple of hours.

Besides, in many ways the movies are technically superior in sustaining the illusion of reality. In the depiction of vigorous action, spectacles or panoramas, such as fights, processions or battle scenes, the stage cannot compare with them. *Abe Lincoln In Illinois*, which was presented from both stage and screen, offers a handy illustration. An attempt to show young Lincoln's prowess as a wrestler on the stage would have been just so much distracting, and potentially disastrous, horseplay. In the film the wrestling scenes are realistic and actually strengthen the story. The movies can also tell a story more amply and with clearer continuity. Imagine how much entertaining material would have to be left out of a stage production of *Gone With the Wind*.

Another area where the screen has an advantage over the stage consists of those stories which contain an element of fantasy. Maeterlinck's *Blue Bird*, for instance. No arrangement of lights and scenery could present the children's search into the future as effectively as it is done in the film. Even the delicate humor and provocative bits of philosophy get

across to the audience with sharpened emphasis as a result of perfect illusion.

Because the movies are growing in importance and maturity does not necessarily mean the stage is beginning a decline. It simply means that dramatic art is entering a new phase of development, reshaping its structure and enlarging its audience. It is not likely that the movies can successfully invade the realm of profound or subtle ideas and ultra-sophistication. In that field, which appeals to a limited audience, the stage will remain supreme. The pictures will take over the larger functions of drama which from the beginning was intended for the enlightenment and entertainment of the masses.

AS YOUTH SEES IT

EDITED BY YOUTH

SYMPOSIUM FROM THE SOUTH

Especially encouraging to us who edit this column of trend and opinion among Catholic youth is the increasing frequency with which we receive material for publication from the South. This is not to imply that Southern Catholics are one whit less concerned with the subject matter with which we deal or that their environment, which Northerners like ourselves tend to consider less conducive to the development of a right social conscience on racial matters, has an deterrent effect on the application of Catholic interracial principle below the Mason-Dixon Line. We boast (to ourselves, at any rate) that we have dispelled most of our preconceptions about the South. We are no longer surprised that Southerners, especially Catholic Southerners, have as lively a concern for the correction of the evils of race prejudice as any of us. The only occasion for surprise is that, with so few Catholics in the South, there should be so much Catholic interest in our own particular phase of Catholic activity.

We have always thought of St. Louis, for example, as a rather Southern city. From St. Louis, we have an account this month of the talk given by Dolores Quinlan of the Academy of the Visitation at the Catholic Students' Mission Crusade Oratorical Contest. The topic: "The Catholic Education of the Negro."

A few paragraphs from the address:

"As Catholics, let us face the situation. In the United States today there are about 12,000,000 Negroes. Of these, approximately 250,000, or slightly over two per cent are Catholic. At the cost of tremendous personal sacrifice our priests and religious have been able to accomplish this much. Handicapped though they were by lack of money and the disdain of racial prejudice, they have established throughout the country 189 parochial schools, 49 high schools, one major and one minor seminary, and one co-educational university, Xavier University in New Orleans, which has an enrolment of about 800. If they have been able to do this much practically alone,

what could they have done had we all helped? Our first conclusion, therefore, must be that we must give more generously of our material and spiritual support to the education of the Negro. The Church of tomorrow depends on the children of today; we must, therefore, give the Negro child a Catholic education. This will effect a strong Catholic leadership among the Negro laymen and a more adequate number of native priests and religious.

"In the next place, what can we as Catholic youth do here and now to re-educate the white man in his attitude toward the black? Certainly, we must first of all, by prayer and study, try to realize the true meaning of the doctrine of Christ's Mystical Body, and then in practical application, demonstrate to our colored brethren that the charity of Christ has not grown cold. As Catholic youth, then, we must pray earnestly for those working among the Negro and help them to win more of the race to Christ; we must make an intelligent study of the interracial situation; we must lift the financial burden from the shoulders of the missionaries that they will be free to devote their whole energy to the spiritual needs of their flock. 'Never before has the world needed the thoughtful and prayerful action of understanding Catholics as it does today, never for many generations has the choice between God and the world been so sharply emphasized.' No longer can we lead the lives of individualists if we are to lead Catholic lives as children of a common Father, brothers and sisters of Christ."

Another unit of the Mission Crusade at Lakeview, La., conducts a weekly broadcast over Station WNOE and devoted one of its recent programs to a quiz feature on the Negro mission problem in the United States.

Finally, we hear once more from a frequent contributor, Evelio Grillo, student at Xavier University, who reports the feelings of his Negro fellow-students in regard to the European War—a war which he and we as well fervently hope will remain a European War. The rest of the column goes to Mr. Grillo:

"Diplomatically, economically, and by a tradition of sentiments this country is concerned so intimately in the present European war that the possibility of our being involved is frightfully real. Thinking college youth, since it is to be hit hardly in the event of war, has given the present war a prominent position on the 'bull session' subject list.

"The general trend of thinking here at Xavier, as I don't doubt that it has been on most college campuses, has been expressive of a strong 'keep America out' sentiment. True, few of us know or profess to know just how America can be kept out of war, for we are aware of the intricate economics involved in the formulation of foreign policy; but we are almost unanimous in voicing the opinion that under no conditions other than actual invasion, should America enter the present war.

"But even the most conservative pacifist is entitled to form his own opinions relative to the war and to sympathize with one faction or the other. It is in this connection that the thought of many of my fellow students as voiced in frequent 'bull sessions' may be of interest to the readers of *INTER-RACIAL REVIEW*.

"If we are to believe the newspapers and popular polls,

the pulse of the nation indicates that most Americans, while insisting that America steer clear of policies which might end ultimately in involvement in the present war, sympathize, nonetheless, with the Allies and are hopeful that they will be the victors. In discussing the attitude of most young Negroes with whom I have had conversations relative to the war, however, it is necessary to qualify this pro-Allies sentiment; for it does not grow out of an admiration of England, but rather out of a distrust of Germany.

"Germany's ruthlessness and disregard of everything ethical in her policies and her alliance with her former arch-enemy, Russia, have served to temper the thought of most of us with an 'anti-Axis' sentiment. But any inclination that we may have to sympathize with England finds difficulty in expressing itself when we begin to recall England's policies in India and her other colonial possessions. To be sure, many of us find difficulty in differentiating between Germany's present policies and England's consistent disregard of justice and principle in her treatment of her colonials of darker hue. When we remember that England actually *took* India, that her interests have been for the greatest part the enrichment and glory of the 'Empire,' and that under the whip of the British military the people of India have been no less than the cringing slaves of unbelievably cruel commercialists, our pro-Ally ardor dampens considerably.

"If no more, the 'bull session' analysis proves that the Biblical adage 'As you sow so shall you reap' applies to the principles and policies of nations as well as individuals."

FROM HERE AND THERE DURING THE MONTH

● AWARDED CATHOLIC ACTION MEDAL FOR MISSION WORK AMONG COLORED

Wichita, Kans., April 25.—Mrs. Nora Dillon, self-appointed godmother of St. Peter Claver Colored Mission children of Wichita, was awarded the 1940 Catholic Action Medal last week.

The medal, an annual award given by Sacred Heart Junior College is bestowed in recognition of extraordinary service rendered to Catholic Action. "Mother" Dillon, who was presented by the Very Rev. Leon A. McNeill, President of the college and pastor of St. Peter Claver Mission, received the medal for her long and continuous labors in behalf of Catholic Action, and in particular because of her almost single-handed gathering together, in small sums, of the \$10,000 necessary to start construction on the first Catholic colored church in the diocese. Mrs. Dillon attached herself to the cause of the colored people more than ten years ago.

The medal was presented to Mrs. Dillon by the Most Rev. Christian H. Winkelmann, Bishop of Wichita. —*The Pilot*

INTERRACIAL REVIEW

● SISTERS OF THE BLESSED SACRAMENT CONDUCTING 90 CATECHETICAL CENTERS

Philadelphia, April 26.—Over ninety catechetical centers among the colored of this city have been established by the Sisters of the Blessed Sacrament in the past two years, it was disclosed at the annual general meeting of those engaged in the Negro apostolate here.

Over 125 volunteer lay teachers attended the meeting at the motherhouse of the Sisters of the Blessed Sacrament, Cornwells Heights, and reported progress in the new catechetical movement which has resulted in hundreds of baptisms among the city's colored.

—N. C. W. C.

● 80,000 COLORED CATHOLICS CARED FOR BY JOSEPHITES

Baltimore, April 22.—Progress in every department is the story of this year's annual report of the Josephite Fathers, according to the report recently released by the Most Rev. Louis B. Pastorelli, S.S.J., superior general of the Josephite Fathers.

The report reveals the Josephite Fathers now number 135 and are caring for 80,000 colored Catholics. This is a gain of approximately 3,000 over last year.

The Josephites have 100 missions and attached to these are 70 schools in which 15,000 colored children are taught by 304 nuns belonging to 11 communities, aided by 52 lay teachers.

● CATHOLIC COLLEGE STUDENTS HOLD INTERRACIAL SYMPOSIUM

Philadelphia, April 23.—A very interesting symposium was held at St. Joseph's College on Sunday afternoon, April 21, under the auspices of the Catholic Intercollegiate Interracial Council. The student delegates from Catholic colleges in the Philadelphia Archdiocese attended and participated in the general discussion which followed the regular program of addresses. Among the speakers were Mary A. McGarry, President of the Council, Rosemont College; James Richardson, Villanova College; Mollie Brown, Immaculata College; Daniel Kane, St. Joseph's School of Social Sciences; Frank Brown, LaSalle College.

This diocesan student organization which was established four years ago has provided an active program for the participating colleges.

● CATHOLIC CONFERENCE OF THE SOUTH FORMED TO APPLY PAPAL TEACHINGS

Prelates, priests, and laymen from Dioceses in the South met in Atlanta, earlier this month for the Southern Catholic Conference for Social Action.

It was a series of highly interesting sessions, honored by the presence of the Most Reverend Bishops of Savannah-Atlanta, Richmond, Mobile, and Natchez, and featured by inspiring talks by distinguished speakers.

From this gathering has come forth a new Catholic organi-

zation, to be known as the Catholic Conference of the South, which will seek to apply to the problems confronting the South the principles of social justice outlined in Papal encyclicals.

The program as adopted is based on that introduced at the National Catholic Social Action Congress, held in Cleveland last June, and will embrace work in the industrial, rural, educational, Negro, and youth fields.

No immediate solution is anticipated of the South's problems, in fact the activity for the first year will be restricted to the training of leaders who will direct the work.

—The Bulletin, April 27

● BROOKLYN COMMUNITY CONCERTS IN EIGHTH SUCCESSFUL SEASON

Brooklyn, N. Y.—One of the finest exhibits of community interest has grown up around the Monarch Symphonic Band which for the past eight years has been giving concerts at Alexander Hamilton High School. The members of the band contribute their services in an effort to develop music appreciation among Negro citizens of Brooklyn. Under the direction of Lieut. Frederick W. Simpson with the cooperation of A. N. Hayne and Dr. Walter N. Beekman who act as manager and commentator, respectively, the band has offered free concerts the first Sundays of each month from October through May, each season. The attendance has now grown to more than a thousand music lovers.

● INVESTIGATING COMMITTEE REPORTS 65 HOSPITAL BEDS FOR MILLION NEGROES

Washington, D. C.—Through the chairman of their steering committee, Dr. Paul B. Cornely, the National Non-Partisan Council on Public Affairs placed at the door of the Senate last week the tragic fact that for one million Negroes there are only 65 hospital beds in the State of Mississippi. Dr. Cornely further stated that there is only one hospital bed for each 1,000 Negroes while there is one for each 110 whites; and there is one hospital for each 107,000 Negroes and one for each 19,000 whites.

BOOKS

STALIN, CZAR OF ALL RUSSIAS. By Eugene Lyons.
J. B. Lippincott Co. \$2.50. 1940.

STALIN'S KAMPE. Translated by W. R. Werner.
Howell, Soskin & Co. \$2.50. 1940.

Here are two more books about Stalin, both of them leaning on *Stalin, a Critical Survey of Bolshevism*, by Boris Souvarine, although Mr. Lyons was closer to the world's enigma, having been a charter member of the official American army of parlor pinks bent on remaking-the-world-by-

Wednesday. Mr. Werner—who is the author of books on Tammany Hall, Barnum, and Brigham Young—has done little more than throw together in one dull volume a pack of pamphlets, treatises, and what-have-you's written for Stalin for the bright boys in his propaganda bureaus. For, there is one thing on which all of Stalin's worshippers and detractors agree: the great man is not an intellectual; he more often grunts than orates.

To call a rehash of newspaper stuff on Stalin, his "Kampf," is a bid for publicity based on Stalin's union with Hitler, the author of the one great *Kampf* on record. Mr. Werner has given us a short sketch on the early life of Joseph (Yossif) Vissarionovich Djughashvili, born 1879, of peasant parentage; a sullen, sickly youth whose contact with the world started with his enrolment at Tiflis, in the Greek Orthodox Seminary. The rest, for Mr. Werner, is research. For, we have interviews, lectures by the great man himself—who wrote them?—and the heavy thought done on the great man's behalf by zealots whose job it is to sell Communism to the English-speaking world. Readers of the radical press will be able to do better than Mr. Werner in patching together the bibliographical note at the end of the book.

If Mr. Werner's book is drab, Mr. Lyon's book is self-righteous. This is unfortunate; for, those who recall the latter's *Assignment in Utopia*, published two years ago, will be grieved to find the author putting out a pot-boiler on the strength of the Russian-German economic, if not a military, alliance. But that is the case. Mr. Lyon's gives us the best piece of pro-Stalin literature turned out recently, and that was certainly not his intention.

If Stalin is a villain, an Asiatic scoundrel who murders men at will, in a manner not understood by Westerners, if Stalin is a Georgian who waits a generation to bowl over his political enemies, if Stalin is a hill-billy who hates the sight of city slickers, sentiments tend to turn to this country-bumpkin, knowing the Moscow city slickers for what they are.

This is not what an honest reader would want to do. He should despise Stalin's primitive ideas and murders as much as Mr. Lyons. But this self-righteous analysis creates an atmosphere of pity for the poor Russian moujik who seems to have had little choice in these things.

There is no doubt that Stalin is ruthless, brutal, scheming; but so was Trotsky, unless we separate murders with finesse, from murders without finesse. While Lenin did less murdering than Stalin, nevertheless, he was surrounded with murderers in the period when parlor pinks flocked to Russia, convinced that murder as a means was justified by the lofty sounding ends. The author does not believe that Stalin's Communism is not what Lenin had in mind.

But Mr. Lyons declares that "to understand Stalin we must understand Bolshevism." Nevertheless, Bolshevism is considered Lenin's creation.

Americans ought to understand Stalin better in terms of American history. What Mr. Lyons describes in great detail as Asiatic wiliness, we understand by studying local gangsterism, something that permeates our politics and our trade-union movement. If life is cheap in America, it is cheaper in Russia, where there are many more lives to be sacrificed.

The trouble with Western revolution-makers, it seems, is their belief in their own superiority. This is understandable to those who know races and race hatred in America. During the time that Trotsky was hiding away in the Bronx, and Lenin in Switzerland, "Little Joe" Stalin, the "home boy," was in exile in Siberia.

Writes Mr. Lyons, "Stalin remained in Russia, in his native environment, among the crude people who understood him, because that was the only place he could function. Eventually, he was to erect his personal political machine on just such crude people."

What did the Communists expect, after arousing the Russian peasants with slogans of equality? What the European revolutionists meant, of course, was that the common "Asiatic" Russians were to *die* equally while the class of professional "European" revolutionists gave orders and grabbed the soft jobs.

Revolutions always deceive the revolutionists. If Stalin was a Chinese war lord, that is what Lenin wanted him to be in the days of bank robbing and wholesale murders against the Czarists. But what if Stalin grew ambitious to kick out the Westerners who had taught him the tricks of the trade? It is time that the American dream children who go over to lead the Russian peasants realize that 180 millions of people of 175 different races and national groups constitute a pretty big *Assignment in Utopia*. It is a pity that the American Student Union can not learn from Eugene Lyons. He was like them in his younger days.

—G. S.

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